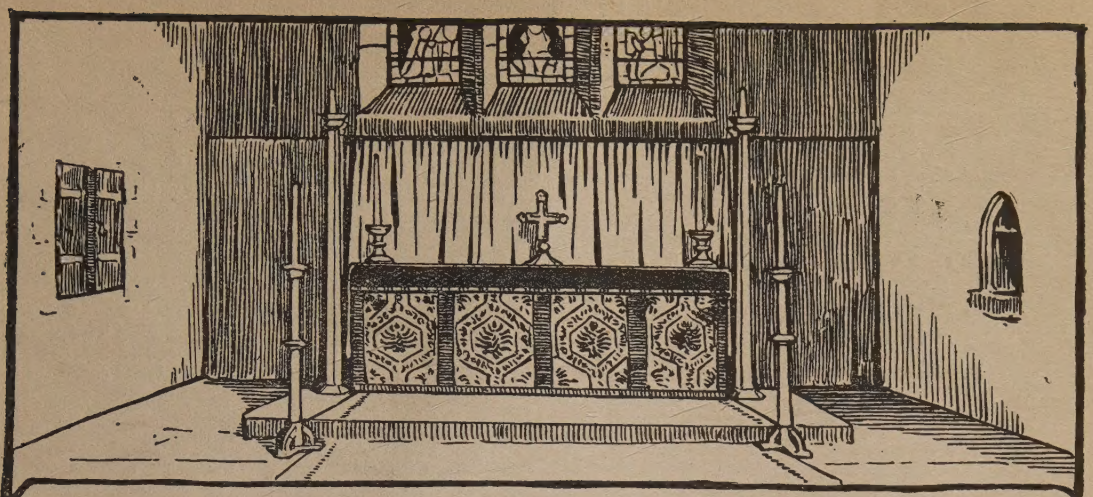

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 8. No. 28.

Summer & Autumn, 1935.

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PRICE SIXPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SUMMER & AUTUMN, 1935. **Vol. 8, No. 28.**

EDITORIAL.

The Editor very much regrets that no Summer number of the *English Catholic* was published. This number therefore, which is larger than usual, is published as a combined Summer and Autumn number.

Once before we have published a combined number in this way; we trust that we shall not have to do so again. The Winter number will appear as usual at the end of December.

THE ANNUAL MEETING OF THE ANGLICAN SOCIETY

will be held in

St. John's Church House, Red Lion Square, London,

on

Wednesday, 13th November, 1935.

11.30 a.m. Committee Meeting.
2.30 p.m. Meeting in St. John's Church House.

General Subject :

"How to make the Prayer Book live."

THE REV. CANON W. H. W. WILLIAMS.

THE PRESIDENT'S NOTES.

The Annual General Meeting of the Society is to be held in London at St. John's Church House, Red Lion Square, on Wednesday, November 13th, at 2.30 p.m. The speaker will be the Rev. Canon W. H. W. Williams, Rector of Balsham, Cambs., on "How to make the Prayer Book live."

The reason for the choice of this subject is the widespread desire to make the best of the present Prayer Book, in view of the refusal of so many priests and lay people to accept any of the unauthorised proposals recently published. This refusal is to be commended, for a privately compiled rite can never expect or deserve unanimous approval. It merely serves to provide another ground for division.

At the same time, it is clear that the Prayer Book must be used not only with loyalty, but also with imagination and a true grasp of the principles it enshrines.

We hope, therefore, that a useful discussion will take place on this subject at our Meeting.

May I express the hope that members will invite their friends to be present ?

Suggestions as to the extension of the Society's work will be warmly welcomed and should be addressed, if possible before November 6th, either to the Hon. General Secretary or to me.

H. ADEANE BYARD.

GENERAL SECRETARY'S NOTES.

The American branch of the Society continues to make progress. In this country only a few new members have joined the Society since the last Annual Meeting. I have no doubt that the work of the Society is being quietly and steadily carried on in the parishes. But at the same time it is most desirable that more members of the clergy and laity should be interested in the Society.

It is significant that the various projects for a further (and unconstitutional) revision of the Liturgy appear to have been abandoned, at any rate temporarily. The truth is that a very large number of the clergy are in general sympathy with our position. They are not likely to give support to any of the proposals which were current a year ago.

W. E. NORRIS,
Hon. General Secretary.

NOTES AND NEWS FROM AMERICA.

Those who attended the Annual Meeting of the Society in New York in February will remember the stirring speech of Bishop Oldham, our President. He outlined a four-point programme of action for the months ahead. The Society has responded to his vigorous leadership.

First of all the Executive Committee held a special meeting on May 31st at the Deanery in New York. For three hours the members discussed ways and means of making the Society better known and extending its influence more widely throughout the Church, of promoting a reverent and intelligent Anglican ceremonial, of inspiring a greater loyalty to the Catholic Faith as this Church hath received the same, and finally, of providing much needed guidance to members by means of literature (such as a Communicant's Manual on Anglican lines, a booklet of practical directions as to the building and furnishing of churches, etc.). Several projects were assigned for summer work, and the Committee set a date in the autumn for another special meeting at which time these projects will be ready for examination and alteration. More about this in the autumn.

Secondly, the special Committee on Extension (which those who heard Bishop Oldham's speech enthusiastically urged should be formed) has been appointed. Its primary function is to give practical expression to the President's four-point programme, with especial emphasis on the task of making the society better known and extending its influence more widely throughout the Church. The four members of the Committee live in four states (New Jersey, Vermont, Massachusetts, and Connecticut) and their first activity was to enter upon a keen correspondence—exchanging ideas and distributing literature by mail. The point was soon reached when a meeting was necessary, and the four members travelled a distance all told of more than a thousand miles to and from New York where they met in the Old Synod House beside the Cathedral. The following are some of the plans which the Committee on Extension discussed and proposed to act upon: mail a copy of the pamphlet "The Principles and Aims of the Anglican Society" to each member of the Society; issue an informal News Sheet from time to time, mail it to every member and thus help keep the members abreast of the activities of their Society; arrange (in the autumn, if possible), small regional gatherings in different places (Philadelphia has done this with great success! Why not Boston, New Haven, Vermont, Princeton, etc. ?) to develop fellowship between members, to add to our membership by attracting new members as a result of such regional gatherings (not everyone can attend the annual meeting in New York); enlist individual members as recruiting officers, etc. The above are just a few samples of what the Committee plans to do.

REUNION NOTES.

The visit of the Anglican Commission to Roumania is reported to have been a great success, but no account of its results has yet been published. The return visit of the Roumanian Patriarch to England, which was to have taken place in July, has unfortunately been postponed through His Beatitude's ill-health, but will, it is hoped, take place later on.

The work of the Fellowship of SS. Alban and Sergius for reunion is still too little known. This society was formed about nine years ago by a group of Anglican and Russian Orthodox students supported by the Student Christian Movement. A conference has been held every year, which has been addressed by eminent theologians of both communions, and at which the members have joined in one another's worship. Many discussion groups have also been held, especially in London and Paris. The result is that there is now a growing number of young men and women of both communions who are thoroughly acquainted with the religious position and outlook of the other communion, and have formed many close friendships with those of another nation and another form of Christianity. The value of this method can hardly be exaggerated. Conferences of bishops and theologians are necessary, but they will accomplish little unless the parish clergy and the laity of both communions can be filled with enthusiasm for reunion, not merely as an

idea but as a practical and necessary task. Membership of the Fellowship is not confined to students, or to the Anglican and Orthodox Communions. There has always been in the Fellowship a small number of Presbyterians, Nonconformists, and foreign Protestants, as well as English Churchmen of the Evangelical party. The common worship in which the Fellowship partakes includes attendance at the Anglican and Orthodox Liturgies, but not intercommunion. The Fellowship is about to form a body of Associates who have not been present at the conferences.

The French Government has consented to allow up to 16,000 Assyrians to settle in Syria. There remain, however, serious financial difficulties. There is no doubt that there is grave risk of a general massacre of the Assyrians, as long as they remain in Iraq. The bank of the Euphrates is still strewn with the skulls of the Armenians massacred there by the Turks during the Great War.

The British Government has offered £250,000 towards the settlement of the Assyrians, on condition that Iraq pays an equal sum, and that the League of Nations provides the rest of the money required. Meanwhile, about 5,000 Assyrians have already reached Syria, where they are building villages, churches, and schools for themselves. It is of the utmost importance that the Patriarch, who is in England, and his father and mother, with the rest of the family, who are still in Cyprus, should be allowed to take their natural place as leaders of the nation.

The proposals of the Commission for negotiations between the Churches of England and Finland have been passed by both Houses of the Convocation of Canterbury, as well as by the Convocation of York. In the Lower House of the Canterbury Convocation the proposal that a Finnish bishop might be invited to take part in Anglican consecrations was withdrawn. (It was an understood thing that any such bishop would be one whose orders we should recognize, but the proposal was liable to cause misunderstanding, and was not necessary).

Meanwhile Dr. Loimaranta has been consecrated Bishop of Viborg, to take the place of the new Archbishop of Abo. Among his consecrators were the Archbishop of Upsala, the Bishop of Tammerfors, and the Bishop of the Lutheran Church of Estonia, all of whom are in both the Swedish and the English succession from the Apostles. This consecration, within a few miles of the frontier of Soviet Russia, is regarded as a triumphant gesture of the Christian union of the Baltic nations in the face of Communism.

An article which appeared in the "Christian East," purporting to be written by an Orthodox priest at Constantinople, and attacking the proposed agreement between the Churches of England and Finland on the ground that without apostolic succession there can be no valid baptism and consequently no Christianity, has caused misunderstanding in some quarters; those who are trying to block all other efforts to bring Christian Churches to agreement in the interests of their own fantastic schemes for reunion with Rome, have been making the most of this article. However, I hear on good authority that the article in question was not written by anyone at Constantinople, and that it has given considerable annoyance to the Oecumenical Patriarch, since it misrepresents the teaching of the Orthodox Church.

The relations between the Church of England and the Church of Finland are not a matter upon which the Orthodox Church feels called upon to offer any opinion.

The Internationale Kirchliche Zeitschrift (the Old Catholic quarterly, published by Stämpfli and Co., Berne), contains an interesting article by the Rev. P. H. Vogel of Witten (Germany) on the Anglican Liturgies. He gives (in German) ten different Anglican forms of Epiclesis, and compares them with those in the German and Swiss Old Catholic Liturgies. The ten come from the following liturgies: the English rites of 1549 and 1928; the Scottish rite in four forms, 1637, 1764, 1912 and 1929; the American, South African, and Ceylonese Liturgies (of the last, very little known here, a full description is given); and the Nonjurors' Liturgy of 1718. The Epiclesis in the liturgies of 1549, 1637, and the two Old Catholic liturgies comes before the Words of Institution, which by the standard of the ancient liturgies is the wrong place.

The Episcopal Synod of the Church of South Africa has formally accepted the Bonn Agreement and full communion with the Old Catholic Churches. The Archbishop of Capetown's letter to the Archbishop of Utrecht announcing this has been published in the *Internationale Kirchliche*

Zeitung, but not, as far as I know, in the English Press. The only self-governing Anglican churches which have not yet accepted the Bonn Agreement are the Welsh and Irish Churches, and the four Churches on the Pacific Ocean. To these must be added the Old Catholic Church in America, whose Synod is to discuss the question next year.

A BELOVED PARISH IN THE MAKING.

Seven years ago I gave a description of a Colliery Parish wherein the principles of the Anglican Society—loyally Catholic and loyally English—were carried out with singular fulness and charm. I had known the parish fifteen years earlier, when the Churchmanship there was of the chilly type described in Church Newspapers of that date as " Mod., E.P., Lights, Col. Stoles." The change to a Churchmanship which manifested the Catholic tradition of the Church of England in all its richness, had been effected wholly without casualties, and the Church was far stronger in numbers, zeal and fruitfulness than it had been when I first knew it. The Vicar, during whose incumbency these changes had taken place, had recently left the parish, but I pursued him and endeavoured to find out from him how the revolution had been brought about so happily. The result of this inquiry was published under the title " The Beloved Parish " in the Autumn Number (Vol. I, No. 3) of the " English Catholic " in 1928. The article created some little stir at the time. I have therefore approached that Vicar again hoping to find out how the policy which he pursued in the " Beloved Parish " was found to work in the parish to which he went, and in the Parish to which he has yet more recently gone. " How did your methods succeed in your industrial parish of the North ?" I asked. His answer was somewhat disconcerting ; he said—" They weren't *my methods*, but certain Church-of-England principles applied to the situation which I found there. In my big Northern industrial parish I hardly had a chance of applying them at all ; although of course we did nothing inconsistent with the principles of the Anglican Society. But the history of the parish during the previous ten years had been scandalous and tragic. You may remember that in the ' Beloved Parish ' it was our happy boast that we accomplished all our reforms without any casualties. In the new parish we had deliberately to cause casualties—not on account of any ritual or ceremonial development, but to save the moral reputation of the Church. We had to use the broom and the broomstick before we dared to use the hook and crook."

The Vicar refused, however, to talk in detail about that parish because many of the things that were done there in his day attracted wide public attention, and, if he were to speak of them, his identity would be revealed.

I am allowed, however, to say that his eight years there were for him very happy years—the Church grew strong and became an extremely vigorous and compact fighting force, moving up and taking the lead, uprooting and expelling scandalous abuses in the neighbourhood, breaking down class cleavages, accomplishing great things for social betterment, and, above all, providing (both by Church Schools and voluntary organisations) for the training of a new generation of young people, all of whom should know that they were enlisted and embodied for the service, not of a totalitarian State, but of Christ. The Vicar vehemently denies that the credit was due to him. He prayed, and his prayers were answered. The human agents were the rude, but wholly fascinating, people of the North who like a fighting lead, and whose capacity for work is unlimited. Moreover, the Vicar added, he had the whole-hearted sympathy and invaluable practical help successively of two Bishops of the Diocese and the best imaginable Assistant Curate who was endowed with all the qualities which the Vicar himself most conspicuously lacked. The changes that were made there were of no peculiar interest to the Anglican Society, except that the 1928 Prayer Book was put into use in its entirety for all services with the consent of the Parochial Church Council and people. The whole congregation were provided with copies. Very little advance was made in Rite or Ceremonial. I was surprised to hear this of the Vicar, coming as he did straight from his triumphant advance in the " Beloved Parish." Pressed on the point, he said, " I might have done

more ; no doubt I ought to have done more, but the walls of a Church must be built before they are painted. I was retarded, too, by the flamboyant Romanism of certain neighbouring parishes which claimed to be ' Catholic.' It seemed to me that a rather rigid simplicity was my people's best safeguard against that sort of thing. After all we had every essential, and we kept the rubrics, including the Ornaments Rubric. The use of the 1928 Book enabled us to do that without any evasions."

The Vicar was far more willing to talk about his rural parish to which he has now gone. At first, he says, he was well nigh broken hearted. He felt as if he had ceased to be an organist and was condemned instead, to play a tin whistle, and that to ears few and dull. But by and bye he repented of this petulance and began to awaken to the vast importance of the new task with which he had been entrusted. His new parish was almost exactly like thousands of other parishes in England. (He used a biological metaphor, saying " All parishes are of the same genus ; town and rural parishes are two species within the genus, and rural parishes are all varieties of the one species ").

The solution then of the problems of his new parish would be the solution of the problems of thousands of other parishes too. They might appear small but they were really huge and of vast importance to the Church. He said, too, he could talk freely to me about the new parish because it was just like thousands of others, and therefore his description would not identify it.

Here is his description :—

" A village, picturesque and insanitary, disfigured by Council houses which are ugly and habitable, a grand old parish Church, a tiny dissenting chapel, a Council School, four or five leading families, most of whom have very little use for the Church and very little love for one another, five or six small trades-people of a very good sort but somewhat distrustful of each other, and a few hundred more people of the farm labouring class, who live in fear and are probably secretly resentful but very pleasant to speak to.

The religious observances on ordinary Sundays were—8 a.m. Holy Communion, attended by about nine people (of whom a third were of the Vicar's household), celebrated by a Priest in surplice and stole, unattended by any Server.

10.15 a.m. Morning Sunday School.

From this the children were marched to attend sung Matins and Sermon at 11 a.m. They sat at the back of the church and behaved very badly. About fifteen adults, together with the Choir, formed the rest of the congregation.

At 2.30 p.m. there was afternoon Sunday School and a Service in Church for the older children.

At 6.30 Evensong and Sermon attended by about forty adults.

On Easter Day there was an astonishing number of Communicants amounting to about a fifth of the total population of the parish. But by common consent the great Religious Occasion of the year was that disastrous invention of the nineteenth century, Harvest Festival.

This programme had been faithfully, conscientiously and laboriously worked by my predecessors as far back as people can remember. The teaching, as far as I can ascertain, had been wholly admirable, but the result in recent years has been that children, as soon as they left off going to school, as a matter of course, and with almost mechanical regularity, left off going to church.

The organisations existing, were a quite strong Branch of the Mothers' Union, and a weak and fluctuating Branch of the G.F.S. There was no definitely religious organisation for men or lads, unless one may count an " open " Company of Boy Scouts, very well run.

The Parochial Church Council had practically ceased to function. The Parochial Church ' Meeting ' combined with the Easter Vestry, was attended only by the Councillors of the previous year who re-elected themselves and (with or without their consent) any other people they thought ought to be members. This ' Council ' usually did not meet again until it was called upon to repeat the same procedure a year later. The financial business of the parish was conducted by the Vicar and his Warden, who, between them, ' made up ' what was lacking in order to balance the year's accounts."

Such was the Vicar's description of the parish as he found it. " It does not sound very attractive," I said. " Oh yes, it is," he replied, " it is most attractive. If you saw it you would call it an earthly Paradise, a gem of rural England undefiled (save possibly by the dissenting Chapel and the few habitable houses). But its real attrac-

tion is the search there for the mystic formula which will make the village as lovable as it looks."

"And in what directions are you looking for that 'mystic formula'?" "I am rather afraid of telling you," he said, "for, of course, if the character of the parish is to be changed to something entirely lovable, the change will be effected, not by man or by machinery, but by the Grace of God." "Yes," I said, "but visible means will be used. What changes, if any, have you made, and what are you planning to do?" "Well," he replied, "it struck me most forcibly (as it probably has struck you) that two initial reforms must be effected before any communal change of heart can be looked for—(1) The children's desertion of the Church as soon as they leave school must be checked, arrested, and brought to an end. (2) The Sunday Observance of the faithful must be changed from a non-sacramental to a sacramental habit. It is hopeless to attempt to bind folk to God and their neighbours by anything less strong than the Communicant bond. Then I perceived that in the existing Sunday programme there was a gap between 8 and 11 a.m. into which could be fitted the best means of achieving this twofold object.

We have now at 9.45 a.m. every Sunday a sung Eucharist with short Sermon. I could talk all night about that service; here, however, are the salient points which have made it immediately acceptable and helpful to the great majority of our faithful people.

1. We sing the Service to a *very* simple unison setting—approved, however, by the Church Music Society—(You may tell the Editor of the "English Catholic" what that setting is and he can inform inquirers).

2. We took three months to teach the music to the Choir and to the children of the Sunday School before we introduced the Service. My earnest advice to others who may be inclined to copy is, "Don't begin until you can begin well."

3. The Children are instructed to come from their homes to that service (instead of to Sunday School as heretofore) and to come, if possible, *with their parents and elders*. They are no longer marched as a school to Church. In church they are supplied with copies of Mowbray's 'The Holy Eucharist, a Manual for People and children.'

4. The Children sit with their families, if their families are there; if not, they sit in the front seats of the Nave.

5. It is emphatically *not* a 'Children's Eucharist,' but a 'Parish Eucharist.' About thirty people (five per cent. of the total population of the parish) communicate at it every Sunday.

6. In the afternoon the Children receive marks for their attendance in the morning.

7. The Service occupies almost exactly one hour. The housewife gets home again in good time to cook the Sunday dinner. I used to attack the Sunday dinner because it was allowed to keep folk from Sunday morning worship. I am sure I was wrong—very wrong. The Sunday dinner is in itself a thoroughly good institution. Of course it should not keep people from worship—but the fault was more mine than theirs.

8. The ceremonial is simple. I wear linen vestments on ordinary Sundays and silk for White festivals. (I have a cope for our occasional processions). I am attended by one Server. During the Gradual hymn he carries before me the Gospel book down the long Choir, through the (14th century) Screen to the Chancel step and from thence I recite the Holy Gospel. The Church is a very fine one and the appointments are beautiful and 'spacious.'

The behaviour of the children at the Eucharist is exemplary, and deeply impresses visitors. There is always a silence of a minute and a half after the Consecration, and it is complete and unbroken.

For the rest, I would point out that I have knocked nothing on the head except morning Sunday School. Had I done so, I would have gratuitously provided mal-contents with a grievance. I have persuaded the majority of the Choir to remain in church for Matins, or rather, for part of Matins. Attending this service there are in the very large Nave about six people. We sing the Service to the end of the third Collect. Then there is a hymn, during which a collection is taken, and, during the last verse the Choir go out and I go up into the pulpit to preach a full-length sermon to the scattered six. After the sermon we say the concluding prayers of Matins. I think this 11 o'clock Matins will die: but I will not kill it. If it does die, I will then say Matins and Litany at 9 a.m.—but there, I have talked long enough." "No," I said, "I want to know a little more. I can see that your 'Parish

Eucharist ' will sacramentalise the religion of your people. But how will it check the drift of your children from Church when they leave school ?"

" In two ways," he answered. " In the first place, attendance at church is no longer connected with school attendance. They come to church from their homes, and will presumably continue to do so. Secondly, the obligation to obey our Lord's dying Command and receive His dying Gift, once realised and become habitual, is far stronger in its hold than any less sacred duty or privilege. The Sunday Service is, of course, linked to what the children are taught in Confirmation Classes. Written at the end of the little book given to each candidate before his first Communion, is the following :

' My Rule for Life

Every Lord's Day I will be
In the Lord's House
At the Lord's Table—or else I will tell the Lord when I say my prayers on Sunday night.'

And the candidate is invited (not bidden) to sign it."

" Thank you," I said, " I trust your hopes will not be disappointed. Have you effected any other reforms ?" " No, hardly yet. I am, however, forcing my poor Parochial Church Council to function. I think that as yet they are bewildered. But I call them together at least once a month and I insist upon laying before them all that I propose to do and I tell them that I will not take a single step forward without at least their tacit consent. They do not criticize ; so I write all that I have proposed in the Minutes as having been laid before them and assented to. If there is any grumbling afterwards, I confront them with the Minutes. I see signs that they are awaking to their responsibilities.

As for organisations, I shall have an uneasy conscience until a branch of the C.E.M.S. is formed in the parish. I hope too, to get a hold of the Scouts. And the Council School ? Well, I have wangled myself without difficulty into the position of Chairman of Managers and Correspondent —I believe that can be done in almost any rural parish if the Vicar will await opportunity—I am always in and out of the Schools and am wooing the teachers sedulously. If this is done, a Council School can be made almost half as good as a Church School, (it can never be more than that). County Councils will wink at irregularities so long as they are beneficent and provoke no local protest."

The Vicar added, " I do not see what this amateur pastoralia-lecture has to do with the Anglican Society. I am, however, a keen and grateful member of it and I am determined, God helping me, to do my work here in strict accordance with its principles which are, ' sans phrase,' the principles of the Church of England. I go farther. I think I have shewn to you that this parish (in common with hundreds of parishes which resemble it) lacks much. It will require many years of patient leading and teaching and much change of heart and habit before it can be called a ' Parish Deservedly Beloved.' But I challenge any man to point to a single need of this parish or its people that cannot be supplied out of the armoury of the Church of England, its authorised formularies and constitutional government. I affirm that those who go beyond what is clearly sanctioned by the Church of England and introduce into these parishes alien customs, rites and doctrines which the Church of England has not authorised, are sowing tares among the wheat in fields where such sowing is calculated to do the greatest amount of mischief." ANON.

AN AMERICAN PARISH CHURCH—
St. John's, Roxbury Crossing.

St. John's Church, Roxbury Crossing, Boston, Mass., was founded as a mission church, largely for English operatives in nearby mills and their children. It became a parish in 1871. Its founder, the Rev. George S. Converse, D.D., Rector of St. James' Roxbury, became the second Rector of St. John's in 1873. He was what is now called an old-fashioned High Churchman, sound in the Faith but no " ritualist." It is surprising that it became the fairly early practice at St. John's to hold a late Eucharist every Lord's Day after Morning Prayer. The introduction of a large wooden cross hanging on the wall above the altar caused a great perturbation, but a vested choir of boys and men, coloured stoles and a processional cross appeared in due time,

NAVE AND CHANCEL, ST. JOHN'S CHURCH, ROXBURY CROSSING, BOSTON, MASS.

The Rev. Robert Codman who succeeded Dr. Converse as Rector in 1895 and became Bishop of Maine in 1900, caused a simple reredos to be built, a brass cross to be placed over its tabernacle which was flanked by two gradines, the lower bearing two so-called eucharistic lights and the upper six more lights, the " high church " use of the time. Bishop Codman's successors increased the use of the sacrament of penance and introduced coloured vestments, servers, and a Missa Cantata with Roman ceremonial without incense.

The church was a wooden building in pseudogothic, with walls of rather dark and dull colour, a shallow chancel and tiny vestry, but all dear to the people who were largely of the so-called working class, mixed English, Northern Irish, and Yankee, with a slight sprinkling of German. From a distance came a few " higher class " people. The neighbourhood was known as a Roxbury Slum and to this day is a locality from which the parishioners move away as soon as their financial status permits. Hence the number of communicants and of Sunday School pupils has remained at about the same figure for years, slightly smaller now than at thirty or forty years ago, every gain in members being offset by loss through

removal. There are at present about 300 active communicants and 150 pupils in the Catechism and Sunday school, all under the care of the Rector, two Assistant Curates, a trained woman parish worker, and a corps of volunteer lay workers, men and women.

In addition to Wardens and Vestry, who with the Rector compose the Corporation, and to the Sunday School (which in U.S. we now call the Church School) there are the following organizations—The Guild of St. Vincent for Servers, The Altar Guild of women and girls, the Choir, the Choir Graduates' Club, the Men's Club, the Woman's Guild, the Woman's Auxiliary, a purely missionary society, the Guild of St. Mary for girls over fifteen, the Order of Sir Galahad, for boys nine to eighteen, the Young People's Fellowship for boys and girls, sixteen to twenty-two, for fellowship in worship, study, service and recreation, the Church School Service League for boys and girls from five to fifteen, who attend a Children's Mass on Saturday mornings and take part in manual work and games. Most of these organizations have a five-fold program of work including service for the parish, the city, the diocese, the Church in the nation (domestic missions) and in the world (foreign missions). A somewhat unusual condition in St. John's parish is the inclusion of quite a number of coloured people, largely from the West Indies, where they belonged to the Church of England. They prefer white clergy and come to us rather than to a nearby coloured church which has a coloured priest and congregation of American negroes. We make up a happy family out of many nations and races. One of our Wardens at present is a coloured doctor of medicine.

CHOIR AND SANCTUARY, ST. JOHN'S CHURCH, ROXBURY CROSSING.

The provision for worship on Sundays is Matins at 7.45 ; Holy Communion at 8 a.m. ; Solemn Eucharist at 10.40 following the Church School at 9.30 and attended by all the children over seven years, with their elders, making it a real Parish Mass. Evensong is at 4.45 during the summer and at 7.30 in the winter. On work days there is a Mass at the church on five days of the week except in the summer, when it is reduced to Fridays and holy days, and on four days of

the week throughout the year at altars of two neighbouring institutions whose chapels are served by the parish clergy, and are open to our congregation.

The music at St. John's is planned for congregational singing led by a choir of men and boys at Mass, to which girls in a distinctive garb (not surplices) are added for Evensong. The service music is entirely Plain Chant. Practices for the congregation are held from time to time in place of a sermon. The congregation now knows five plainsong masses, festival, ordinary, Advent, Lent and Requiem. New hymn tunes are frequently learned.

LADY CHAPEL, ST. JOHN'S, ROXBURY CROSSING.

For about twenty-five years the ceremonial and ornaments of the English Use (and Scottish) have been maintained at St. John's. Before 1900 it must have been rarely that any of the American Clergy ever heard of such a thing as an English Use. The ceremonial in all our so-called Catholic parishes was a mixture of Roman, local parochial custom and fancy " ritual " of the incumbent's or server's invention. There was one prominent parish in Boston which in the nineties claimed to have the Sarum Use, but this consisted only in cassocks of vermilion for servers, called " Sarum Red " and what was said to be the Sarum Sequence of colours for altars and clergy vestments. There were no Rulers of the Choir, and the Roman custom of genuflection was in use, six altar lights, tabernacles, short sulpician surplices, albs only to the knee, both showing a large expanse of " Sarum red " and amices with starched collars embroidered in red and outlined patterns in place of apparels. As in Boston and the diocese of Massachusetts so in other cities and dioceses the smaller parishes copied more or less from the larger, and accentuated the liturgical errors. Up to 1909 the writer's delight was to see an altar with tabernacle, two lights on a lower gradine and six on a higher, short surplices with coloured stoles for choir offices, and genuflections before the Blessed Sacrament. In 1905 I happened to pick up the Parson's Handbook, which irritated me not a little, but yet intrigued me by its common sense, good taste and the idea of loyalty to Anglican tradition. However, so tenacious were my ceremonial ideas that it took four or five years to budge me. The memory of my slow conversion moves me to the greater charity towards my unconverted brethren. After becoming Rector of St. John's in 1908 I studied the matter more carefully not only in the later edition of the Parson's Handbook but also in Staley's essays, and the

Alcuin Club publications, and became convinced that English custom—Anglican use according to the national rites of the Anglican Churches—was the only sensible and loyal course to follow. The American Prayer Book unfortunately has no ornaments rubric and we have no canon law regarding ceremonial and ornaments, but our Prayer Book, derived from the English and Scottish Churches is Anglican, and Anglican ceremonial is the only congruous ceremonial to use with it.

In 1909 we first reduced the altar lights to two, and by degrees removed the tabernacles and gradines from our two altars, lengthened the high altar by two feet, lowered the reredos and introduced two plain riddel posts, holding candles and riddels. A beautiful pair of oak candlesticks was made for standard lights. For the side altar we lowered the dorsal, and of the wings made riddels, removed the lace frontlet and hung the bare front with proper frontal and frontlet. For the reserved sacrament a hanging pyx with canopy was suspended above. Tippets replaced our coloured stoles for the choir offices over longer and fuller surplices. Copes were introduced for Evensong and proper processions with ceremonial lights on festivals before the Eucharist, after Evensong, and at Holy Baptism which we restored as a really public office.

These changes were made with no difficulty but we still lacked certain particulars of our Catholic heritage such as incense and the three sacred ministers at the Eucharist, and certain points of Anglican tradition such as bowing in place of genuflections, the Lenten array and other details of lesser moment. In 1910 I took the bull by the horns, wrote a long article for our parish magazine, preached sermons on loyalty to the Prayer Book, explaining that we had a tradition of our own, and stating that after a fixed date, in the choir and sanctuary that tradition would be followed, there would be three sacred ministers at High Mass, with clerk, thurifer and two taperers, incense would be used, bowing would take the place of genuflections, sitting in the place of kneeling during the Epistle which would be read, as would the Gospel, facing the people, standing at the Sursum Corda and Sanctus, etc., but that the members of the congregation would be free to use whatever postures and acts best suited their devotions. Fears regarding the changes were groundless. There was little discussion, a few of the congregation continued to genuflect, and only two persons left to attend in a parish where Roman ceremonial prevailed. We secured from the St. Dunstan Society in London, proper albs, rochets and surplices for the clergy, servers and choir, larger and better designed chasubles, and for deacon and subdeacon and clerk dalmatics and tunicles. A Lenten Array of unbleached linen with chasuble and cope to match was made largely by our own women.

The chancel was further beautified by three major memorials, a rood screen, the three carved figures of which came from the craftsmen of Oberammergau, a carved oak reredos containing two figures and three painted panels, and a large east window. We were hampered by our very shallow chancel but in 1917, through the beneficence of his sister, a new chancel, Lady Chapel, proper sacristies, etc., were given in memory of Bishop Codman, providing ample room in a choir of two bays with "returned" stalls seating eight clergy, a wide space in the centre between the choir stalls, a deep sanctuary with sedilia, aumbry, credence and piscina, the reredos done over in gold and polychrome and four new riddel posts surmounted by beautiful angels holding candles, all in gold. In 1922 the nave was made over to match the chancel, chairs replacing the old pews, and the tower was rebuilt and the whole exterior covered with stucco. Since then a revolving lectern of elaborate design in oak with carved figures of the four Evangelists, and a surmounting figure of St. Gregory the Great has been placed in the choir, at which the Gospel is read and the ruler of the choir stands to lead the singers. Carved statues of the Madonna and Child, and the Good Shepherd have been placed under canopies on either side on the pillars at the end of the rood screen. It all provides the setting for a worship dignified and beautiful, without the fussiness of the unnecessary movements of many genuflections, osculations, the tiresome doffing and donning of birettas, the bringing in of extra tapers at the consecration and other irritating customs of the modern Roman Use.

I think we have exerted a quiet influence in many quarters, not much in the so-called Catholic parishes, but among the more moderate, and on theological students at a neighbouring seminary. It has also been

my privilege to conduct classes in ceremonial etc. at summer conferences, and to address diocesan and parochial altar guild meetings, where I have found interest keen, amazement unbounded, and happy satisfaction taken, in the learning that there was such a thing as an Anglican use, of more beauty and reasonableness than the modern use copied from a foreign source. One of the main points where it is easily seen that Roman ceremonial does not fit the American rite, is in the Prayer of Consecration which has an invocation of God's Word and Holy Spirit to bless and sanctify the creatures of bread and wine.

The copying of the Roman custom of making reverences and ringing bells after our Lord's words of administration, of course makes meaningless the Invocation which follows after the narrative of the Institution and the Oblation, and entirely opposes the intention of the rite which includes the Invocation as the climax of the Consecration. The only congruous course is to follow the old Scottish custom here of bowing and covering the chalice with the folded corporal after the Invocation, and the paten with a corner of the unfolded corporal. The great pity is that modern Roman ways have become ingrained among our clergy and people. On the one hand I have found even so-called Catholic clergy saying "you are undoubtedly right but it is too late now, a change would be too upsetting," and on the other hand in certain particulars clergy who desire only a moderate ceremonial are prone to copy such regrettable customs of the Romanizers as the use of the biretta, scarlet cassocks, and short Sulpician surplices for servers, candelabra, high dorsals, gradines, the omission of altar frontals, etc., small matters in themselves perhaps, though large from an artistic standpoint, and all making the churches, clergy and services look Roman, and in many cases prejudicing the people against Catholic ways and teaching. Since the coming in of the 20th century action of introducing Benediction of the Blsssed Sacrament, and more widely the custom of changing the order of the Eucharist and interpolating excerpts from the Roman Mass in some of our parishes, the laity in some centres are already complaining and demanding loyalty to our Prayer Book and a non-Roman ceremonial. What is needed most of all is a more thorough teaching of liturgics, and of the principles and practice of ceremonial according to Anglican tradition in our theological seminaries, in such a way that the Prayer Book services will not be in danger of being maimed by omission and interpolation, or misinterpreted and overladen with foreign ceremonial; also that it may be understood that whether services are plain or elaborate in ceremonial, there is an Anglican spirit to conserve and an Anglican use to follow.

FREDERIC W. FITTS,
Rector of St. John's Church.

CONFIRMATION.

Confirmation is one of the chief pastoral works of a modern Anglican bishop. Each year he visits all over his diocese in order to administer Confirmation, and the largest proportion of his sermons are preached at Confirmations.

Similarly, Confirmation is one of the chief events of the year in an Anglican parish, and often the only real opportunity a parish priest has of getting into pastoral contact with many of his growing boys and girls. If he can use these opportunities each year he can begin to find the slow development of the relationship he yearns for between the parish priest and his flock. Confirmations are one of his greatest opportunities.

So we might continue—for Confirmation to-day is an important moment in the life of every boy and girl who is in any sort of contact with the Church. It is looked forward to, carefully prepared for and ever afterwards looked back to even often by those who have dropped away from the life and worship of the Church.

Besides all this, Confirmation (for which he has carefully prepared) is just the kind of thing a non-conformist needs and values when he takes the definite step of joining the Church.

The bishop in his pastoral work up and down his diocese, the priest in his work of building up the communicant life of his parish, the Christian parents in their training of their children and the newly-confirmed themselves—all these *know* what Confirmation really means to the spiritual life, and they value it as a sacramental rite

of the utmost importance in the life of the Church. Thus in actual practice Confirmation has a key position in the religious life of the Churchman. And it is such a natural thing that it should have come to play the part it does in the Anglican Church. The very fact that the bishop's presence is necessary for it inevitably makes it an outstanding event to the parish where it is administered no less than to the candidates themselves.

Yet it is important at the outset of any discussion of the subject to realize that this position arises logically out of the actual teaching of the Church. It is true that the Catechism teaches that two sacraments only are " generally necessary for salvation, that is to say, Baptism and the Supper of the Lord." But Baptism is administered on the condition that the candidate is later brought to the bishop to be confirmed by him and the Supper of the Lord is administered only to those who have been confirmed (or under exceptional circumstances are at least ready and desirous to be) ; so that if Baptism and Holy Communion are generally necessary to salvation (*i.e.* to the soul's health), in the actual practice and teaching of the Church of England Confirmation must be said to be so too. For these three are not isolated " means of grace " about which it is profitable to discuss how necessary each of them is by itself and apart from the others. They are all continuous stages in the life of the Christian, each one leading on to the next, Baptism to Confirmation, Confirmation to Communion, one Communion to the next and so on till the soul passes from this world. They are all parts of a whole in our Church's scheme and in the series Confirmation is a very vital link between Baptism and Communion. When we say that Baptism is necessary we imply that Confirmation and Communion will be so too.

It is no exaggeration then to say that in the actual practice of the Church of England Confirmation has a key position in the sacramental life of its members. Nevertheless the majority of Anglican theologians have found it difficult to give an adequate theological account of Confirmation and they tend to minimise its importance.

The best thing that the Bishop of Gloucester, for example, can say about Confirmation is that it is a custom that is " scriptural, wholesome and tends to edification," it has no rich and fundamental significance for him and so as a theologian (though not we hazard to say as a pastoral bishop) he has no wish for it to be a universal rule. This is the more serious because the Bishop of Gloucester has very definitely taken a lead in the recent movements towards Reunion.

Even Dr. Quick lays little stress on Confirmation in his valuable treatise on the Christian Sacraments. He is led off by the discussion of its relation to Baptism and the gift of the Holy Spirit, and so comes to the conclusion that it cannot be called a " primary necessity of the Christian's sacramental life." Thus, too, Confirmation has not been insisted on as a pre-requisite term of union in the South Indian Reunion Scheme, because it has been assumed to be one of many various denominational forms of " admission " to communion.

Thus the position in the Church of England to-day is that in practice Confirmation has an importance to the spiritual life far greater than it has in theory. And we must ask ourselves whether it is merely an Anglican custom, " wholesome and tending to edification," but nevertheless really no more than a domestic discipline, or whether there is not something in it much more essential and fundamental to the life of the Church and something which should compel us to require it in any sound scheme of Reunion exactly as we require episcopal Ordination.

When we appeal to Holy Scripture we find that there is no record in the Gospels that Our Lord " ordained " the laying on of hands, and so it cannot be claimed to be a Gospel Sacrament in that sense. But evidence from the rest of the New Testament (*e.g.*, Acts 8, 14—17, 19, 5—6, I Tim. 4, 14, Heb. 6, 1—2) together with the universal practice of the early Church lead to the conclusion that this laying-on of hands has from the very first been an essential part of the Church's life and that this being so, it could hardly rest on anything less than the authority of Our Lord, either direct or under the guidance of the Holy Spirit.

Until the fourth or fifth century new members were normally admitted into the Church in *one* great service of Initiation which included Baptism of repentance (*baptisma aquae*) and the Laying on of

hands of the Bishop (*baptisma Spiritus*).* The outward sign of what we now call Confirmation quite early took a double form, an anointing with oil as well as the laying on of hands. The natural symbolism of these ceremonies is clear. It is like a stranger arriving at a house. First he washes off the dust of the past journey, then he is refreshed with oil for the social function and solemnly received by the head of the household. Only then may he enter into the hall and share in the feast.

In later centuries, when most of the candidates were infants and bishops were not readily available, the various parts of the service came to be administered separately in the West—Baptism with water immediately, and Confirmation by unction later, when it was convenient for the bishop. In the East, the unity of the rite was preserved at the expense of the personal presence of the bishop, and Confirmation is still administered by chrism which has previously been blessed by the bishop,† immediately after Baptism.

At the reformation the arrangement as developed in the West was adopted in the revised English liturgy, the principal change being that the laying-on of hands was restored as the outward sign and anointing with oil was dropped.

To-day when the problem of Reunion is being widely discussed the question of Confirmation inevitably comes to the fore owing to the place it has in the Anglican Church. It seems that it requires a more adequate theological treatment than is frequently given to it.

Now it appears to us that the failure to understand the real meaning of Confirmation lies in the fact that it is usually considered only in its relation to Baptism and to the gift of the Holy Ghost to the individual soul. When it is approached from this angle, difficulties immediately arise, because if the Holy Spirit has been given at Baptism, Confirmation seems to lose its unique character and become a mere repetition of Baptism in a different form and under different circumstances.

The clue to the real understanding of Confirmation seems to lie in a consideration of the outward sign of the rite. The outward sign is the laying on of the bishop's hands with prayer for the Holy Spirit. Unction has been used as well as or instead of the laying on of the bishop's hands, but in symbolism these ceremonies are closely allied.

Now in the Old Testament, the laying-on of hands was the ceremonial blessing and dedication of the recipient for a particular office or work of God. Thus Israel blessed Ephraim and Manasseh by laying his hands upon their heads (Gen. 48, 14). Isaac had no doubt used the same outward sign in blessing Jacob. It was the sign of a solemn dedication to a life which would form part of God's purpose for the world, and a blessing for its fulfilment. Moses laid his hands upon Joshua's head (Deut. 34, 9), and so " handed on " the leadership of God's people to him. As Joshua received the office, he also received a corresponding blessing to enable him to fulfil it, the spirit of wisdom.

From the very first the Christian Church took over this ceremonial laying-on of hands as the outward sign of the commissioning and authorizing of its ministry, whether it was actually " ordained " by Our Lord or not. It at once became the sacrament of the apostolicity of the Church. The apostles were those who were *sent out* (apostello) into the world by Our Lord. Every bishop has since received the same commission and has been *sent out* with the same outward sign. But not only every bishop, every priest too has been *sent out* with the same outward sign to take his part in the one great missionary work of Our Lord.

But it is not only the sacred ministry which is apostolic, it is the *whole* Church. According to the Creed one of the definitions of the Church is that it is apostolic, that is to say that every member, whether clergy or laity, is *sent out* and this is done by the same outward sign of the laying-on of the bishop's hands. This surely is the real significance and importance of Confirmation and this surely is why the writer of the Epistle to the Hebrews (6, 1—2) treats laying on of hands as " a normal and fundamental rite of the Church capable of being coupled with such doctrines as faith, repentance, judgment and eternal life."* No one can

* Vid. the Tract *De Rebaptismate*, the only literary record of the contemporary opposition to S. Cyprian's views about schismatic baptism, for this use of the phrase.

† The fact that the chrism oil has to be blessed by the bishop is important. It means that though the bishop does not himself confirm the baptized, the sacrament is very definitely under his administration. It remains an essentially episcopal act.

* Headlam, *Bampton Lecture*, p. 81.

claim full membership of the Church and receive its fullest privilege of Communion until he has personally received the Apostolic commission by the laying on of the bishop's hands.

The laying-on of the bishop's hands at Confirmation is theologically closely allied to the laying-on of the Bishop's hands at Ordination. It is indeed the Christian's Ordination to the office and work of a layman in the Church.* And until this Ordination is received the Christian remains a " babe in Christ."

Furthermore, Confirmation clearly signifies the Catholic doctrine of the priesthood of the laity. It is not a vague repetition of the Baptismal gift of the Holy Spirit, which we should treat as optional, it is quite fundamental in maintaining the apostolic and priestly character of the whole body of the Christian community.

The Christian Church has really four Orders—bishops, priests, deacons and laity. By retaining Confirmation the Church of England has never fallen into the error of having a small ordained body ministering to a large unordained multitude. That would be sacerdotalism.

As soon as this is understood the difficulty about when the Holy Spirit is first received disappears. Dr. Quick's dilemma is found to be of no significance. At ordination to the priesthood the words " Receive the Holy Ghost " are solemnly pronounced by the bishop although the candidate must have been already baptized and confirmed and therefore have already received the Holy Ghost. Yet this has never caused any difficulty in the minds of theologians. If Confirmation is seen to be the Ordination to the office and work of the laity, we should expect the Holy Ghost to be given anew for that work as with Ordination to the priesthood and Consecration to the episcopacy.

Thus if we require as one of the conditions of Reunion episcopal Ordination to the ministry it is perfectly consistent and indeed theologically important also to require episcopal Ordination to the lay ministry (that is to say Confirmation). And if other Christians are prepared to accept episcopacy and episcopal Ordination it is a false sacerdotalism on their part to omit Confirmation.

* It was the realization of this truth that almost decided the late Prof. Milligan to resign his professorship and seek admission to the Anglican Church.

As was said above, anointing with oil has in many rites from quite early times been associated with Confirmation. The symbolism of anointing is much the same as that of laying on of hands. It had, however, anciently become to be more specifically the sign of consecration to the office of Kingship. Thus Samuel anointed Saul King with oil (1 Sam. 10), and later David (1 Sam. 16. 13). Zadok anointed Solomon (1 Kings 1. 39). Yet it never lost its more general symbolism of consecration. Still can we not see in it, when taken with the laying on of hands, a rather special significance ? Jesus Christ is not only the great High Priest, He is also the Anointed, the King ; and the Church, His Body, is therefore Kingly as well as priestly. Thus the anointing at Confirmation is the consecration of the candidate to his citizenship in the Kingdom. Confirmation conveys to the confirmed his full right in the royal and priestly body.

The symbolism of Baptism on the other hand does not *naturally* express these ideas at all. Baptism is essentially washing—a ceremonial cleansing and purifying from the past, which will normally come *before* the Initiation itself. St. John the Baptist used this rite with its natural and accepted significance. He came to prepare the way. Nevertheless, it is hard to distinguish the " death unto sin " (the real symbolism of washing) from the " new birth " which immediately follows it, and so by long Christian tradition we have come to associate both with the one outward sign of Baptism in water. The New Testament itself seems to support this association and we have no intention here of denying the truth of the inward grace of Baptism.

But is not the Anglican appeal to primitive antiquity really an attempt to restore the simple and natural significance to our sacramental rites ? Anointing with oil and the laying-on of hands so naturally follow the baptismal washing, which is primarily a preparation for them. At Baptism the child receives its New Birth unto the fellowship of the Church as a first step towards the full Orders of membership at its Confirmation.

There are other important things that we can see in Confirmation when we begin to give it its full rich significance in the life of the Church. As Thorndike in the seventeenth century saw it is the "sealing " or approval by the bishop of the previous

Baptism performed under his authority. And as the bishop was and is so essentially the symbol of the unity and authority of the great universal Church so every baptized Christian before his admittance into full membership has to be personally blessed by him. Confirmation is par excellence the Sacrament of the Church's Unity. But its chief importance lies in the fact that it maintains the essential principle that the whole Body of the Church is apostolic and every member has to be episcopally dedicated and *sent out* to active work and witness for Christ; and episcopally ordained to his or her part in the Eucharistic offering because it is the offering of the whole Body which is a royal and priestly Body. The Confirmation of the whole Body of communicants is so essentially the background of a truly Catholic doctrine of the ministerial priesthood.

We would therefore, in conclusion, urge that the Anglican Church should restore Confirmation in its theology to the place it undoubtedly has in the life of its members, and it should boldly proclaim Confirmation as the complement of Episcopal Ordination and the Church's strongest safeguard against the growth of a false sacerdotalism.

E.G.B.

IN ONE COMMUNION AND FELLOWSHIP—
The Old Catholics.

It is one thing to be aware that the Church of England has entered into formal communion with the Old Catholic Churches on the continent, and to know something of their history and theology; it is quite another to know how that inter-communion works in practice, and to what extent the ordinary English worshipper, on holiday or business on the continent, may find himself at home in an Old Catholic Church.

Most readers of *The English Catholic* will have seen, in the "Church Times" or one of the other weeklies, the letter from the Rev. P. H. Vogel, the German Secretary of the Society of St. Willibrord, inviting enquiries about Old Catholic Churches from any who intended to travel in his country this summer. Judging from the number of replies he received, one must suppose that a good many Anglicans by this time know something of Old Catholicism, at least in Germany; I only hope that they all preserve as happy memories of the hospitality they received as the writer of these notes.

During a short holiday in Germany this summer my wife and I were able to see the inside of one or two churches and to attend service at the church at Wiesbaden. We were fortunate enough to bear a letter of introduction to the priest there from Herr Vogel, but it was typical of the informality and kindness of the whole proceeding that our introduction was neither demanded nor presented.

There is of course an English church at Wiesbaden, which, formerly of considerable importance, must have passed through a most difficult time. It is, however, still able to remain open, though financial conditions do not allow of a chaplain's stipend. The present honorary chaplain was prevented at that time by the state of his health from holding more than one service per Sunday,—on this occasion, Morning Prayer at 11.

The Old Catholic Service was at 10,—a simple sung Eucharist lasting, with sermon, exactly an hour. This, I find, is considered to be rather short, and apparently some little haste was necessary since the priest had another service for his small congregation in Mainz at 12. The Nave of the church was exceedingly plainly furnished, in a way reminiscent of many small English churches built during the latter half of the last century: there was a pulpit with its own entrance from the vestry, but no lectern. The sanctuary looked less familiar. For one thing the altar rails were apparently not used for purposes of Communion. The houseling cloth was spread upon a prie-Dieu that might accommodate some two or three persons, set immediately before the altar. In other churches, however, the houseling cloth was in its more usual place. Twelve lights in two rows of six, rising towards the central cross, gave the altar a Latin aspect, though these were its only ornament apart from the Cross itself, some six or eight feet high, and two large vases of greenery.

The Wiesbaden community numbers only 250, including children, so to muster a congregation of some forty persons on a hot Sunday in the chief holiday month was

no mean achievement, particularly in view of the many counter-attractions to religion that seem to exist in Germany on Sunday. The worshipper is provided with only one book, containing among other things all that is necessary for the service, namely the Ordinary of the Mass and the hymns, fortunately with music.

Seven hymns were announced, but of these one turned out to be a setting of the Sanctus, and only one or two verses of each of the rest were actually sung, so that the amount of musical extra was not so great as at first seemed likely. The hymns were of the good old solid German kind, sung with surprising vigour by a mostly middle-aged congregation, without any obvious choir, and set to tunes that anyone knowing the *English Hymnal* must have found at least vaguely familiar. The three or four short organ voluntaries were excellent music beautifully played, including some Bach, Beethoven and Wagner. The priest, who was alone in the Sanctuary, wore a lace-trimmed alb and a white brocaded chasuble with broad orphreys, of the longest and fullest Gothic type.

Mass was said in German, as always. In its general outline the rite suggested that of 1928, or those of Scotland and America, rather than the Prayer Book Office of 1661. The Sanctus, for example, is not separated from the main part of the Canon, the Lord's Prayer comes before the Communion, and the Preparation, here an integral part of the rite, is to be said aloud by priest and people. On the other hand, there are conspicuous differences,—the Gloria, which is regarded as a festal alternative to the Kyries comes necessarily in its Roman place at the beginning, and the rite includes a last Gospel, an Offertory Prayer, a prayer corresponding to the Secreta, a Communion Sentence, and a Post-Communion. The Epiclesis comes before the Words of Institution, and the Prayer most nearly corresponding to our Prayer of Humble Access, is between the Lord's Prayer and the Communion.

From the Sursum Corda, therefore, the order becomes—Sanctus, Benedictus, Memorial of the Living, Epiclesis, Words of Institution, Anamnesis, Memorial of the Departed, Lord's Prayer, Fraction, Pax, Agnus Dei, and Prayer of Humble Access.

Communion is normally in one kind only. It struck us, and I have heard it remarked upon by other English visitors, that the Congregation expressed their devotion by standing, rather after the Eastern manner, where an English congregation would have knelt—or sat! Communion seems less frequent with them than with us, since we were the only communicants at the chief Eucharist of the day. An account of our experiences as visitors to an Old Catholic Church would be grossly lacking did it not include some mention of the exceedingly kindly way in which we were received by the Pfarrer, the Rev. Mr. Eder and his wife, who treated us not only as guests of the Church but of themselves personally, with a generous hospitality that is truly German.

Wiesbaden Old Catholics are fortunate enough to possess their own building—though its site on a steep hill is not very suitable for elderly worshippers—but many are not so fortunate. At Mannheim, for example, the Old Catholic Congregation, which is one of the most numerous in Germany, worships in the Chapel of the Castle, a magnificent building owned by the Municipality. At Heidelberg the congregation occupies only part of a building, about one third of the beautiful church of the Holy Spirit. The rest has been put at the disposal of an Evangelical parish, the two parts being separated by a stone wall built in 1705. The Old Catholics are fortunate in retaining the Eastern end, with the old High Altar, and the great pulpit from which Luther is said to have preached. It is interesting to see, outside the appropriate door of this church, a notice in English, announcing the hour of service and welcoming English visitors.

Old Catholics in Germany are members of a minority, and parishes are very far apart, with all that that means of isolation from their fellows, and dependence upon their own resources. We, of the Anglican Communion, are glad to have a contribution of our own to offer to the reunited church of the future: our Old Catholic brethren seem to be preserving a very similar one under those much more difficult circumstances. If we value at all the heritage common to both of us, of a non-Papal Catholicism that has escaped at least some of the errors of the last four centuries, we should do well from time to time to visit our brethren, and "see how they fare." It might be that in so doing we should strengthen both their hands and ours. W. A. WALKER.

WHY THE ANGLICAN SOCIETY?

A Resumé of the Address given by the Rev. H. R. Gummey, D.D., D.C.L., at the annual meeting of the American Branch, 1935.

In spite of the destruction of " ornaments " during the Commonwealth period in England, and in spite of theLatitudinarian and Whig Bishops of the 18th Century, the worship of the Church of England and her devotional life were by no means slovenly or dead between the years 1660 and 1833.

Members of our Anglican Society would do well to buy or borrow the late Dr. Wickham Legg's book, " English Church Life from the Restoration to the Tractarian Movement," published twenty-one years ago (Longmans, 1914).

After that they should read the revised and enlarged edition of " Hierurgia Anglicana " (3 vols., De La More Press, 1902, 1903 and 1904).

From a careful study of these two works they will come to realize the strength and depth of the English Church in matters of faith, worship and devotional life, over a period of some 173 years between the Restoration and the Oxford Movement, as well as in the earlier Jacobean and Caroline periods. The witness, for example, of Puritan detractors, contained in " Hierurgia Anglicana," in spite of much outrageous misrepresentation, gives evidence of the core of orderly, reverent and truly catholic worship of both periods mentioned.

Thus there had been maintained the true catholic tradition of the Church of England as reformed ; that is, as having discarded many late medieval and renaissance developments, produced in Western Christendom alone, in worship, and popular, but erroneous, concepts of doctrine and devotion ; in order to get *back* and up, to the purer catholic faith and practice of the earlier centuries of undivided Christendom.

In this connection it would be well to study the " Ordo Romanus Primus " which describes the Pope's Mass in Rome in the eighth century. This has been printed with translation and full notes by Cuthbert Atchley (De La More Press, 1905). Also attention should be given to the " Genius of the Roman Rite " by the late eminent liturgical scholar Edmund Bishop [to be found in his " Liturgica Historica " (Oxford Press, 1918), pages 1—19]. The paper was also printed in " Essays on Ceremonial " (De La More Press, 1904), pages 283—307. This book will give an accurate and clear picture of the older Roman Rite before its metamorphosis into its Tridentine ceremonial form ; a process with its roots in the ninth, but requiring *six* more centuries for the complete development away from earlier and genuine catholic concept and practice.

The Oxford Movement was a clarion call to the enlarged, and enlarging, Anglican Communion as a whole, to wake up and recognize its genuine heritage and tradition in worship, faith and in the thorough-going practice of Christian discipleship, that is, holiness of life.

But impatience, and a notion that reunion with Rome should first be sought, together with the ignorance of the younger group of adherents to the Oxford Movement, has brought about, especially in the last fifty years, a curious state of things, both as to teaching and practice, in many quarters, namely, an obsession that true catholic faith and practice are only to be found in the thirteenth and succeeding centuries, including the Counter Reformation period within the Roman obedience !

The ornaments of the Church and of the Ministry have been copied from patterns criticized and despised by the most learned ecclesiologists and liturgists of the Roman communion in the last half century.

The Book of Common Prayer, in its various revisions, for example, Standard English (1662), American (1789—1928), especially as regards the Eucharist, has been, and is, widely treated as little more than a suggested programme for the Lord's own service. The integrity of the rite has been violated by omissions, interpolations, alterations of the normal order of its parts, and interpretations, even in violence of grammar, have been imposed upon it, and have been loudly proclaimed as " catholic."

Ceremonies developed only between 1200 A.D. and 1500 A.D. have been forced upon it, not all of which are, even to-day, universal in the Roman Church. All these things make our Anglican Communion the laughing stock of Roman liturgical scholars.

The great liturgical movement in the Roman Communion, for the last thirty years and more, has been along the lines of the English liturgical reformation, that is, of the genuine Anglican liturgical tradition—back toward the earlier tradition of Rome itself.

The Anglican Communion stands for the historic, divinely authoritative, threefold Ministry; the original and complete historic Faith; the original and truly catholic corporate worship in the Holy Eucharist. These are all *in*, and presupposed *by*, our American Book of Common Prayer. Let us see to it that we stick to these our principles in the future, and endeavour to undo the errors, ignorances, follies, and perversions of the last half century in our American Church.

MUSIC.

We have frequently dealt in these columns with the subject of the Music of the Holy Communion. The paper that Mr. Noel Ponsonby read to the Society a few weeks before he died (it was printed in our Winter number 1928) was a most admirable and practical discussion of this subject.

We have recently received a pamphlet written by Mr. J. H. Arnold and published by the Church Music Society (price 3d.) dealing with this very subject. It is entitled "The Music of the Holy Communion" and is No. 8 of an excellent series on Church Music. What Mr. Arnold says is much the same as what Mr. Ponsonby said, but they are things that need saying again and again, and the more of these cheap pamphlets that appear the better. For if they continue to be written and read they are bound in time to influence the actual practice of the ordinary choirs of our town and country churches. For in spite of the excellent work of such writers, and indeed of the splendid movement of the School of Church Music (which stands for the same reforms), the everyday music of the parish churches of England has barely been touched.

Once the Parish Communion is accepted as the ideal of the Church's Sunday Worship and a time of 9 or 9.30 decided on, such a scheme of music as that put forward by Mr. Arnold in this pamphlet is found to be the only possible one. An elaborate choral setting is quite out of place and indeed would destroy the very sense of congregational worship that a Parish Communion sets out to provide. On the other hand music is realized to be an essential element in this form of Worship.

Mr. Arnold rightly lays emphasis on the fact that if music is an essential element, it should be the music of the liturgy itself, not primarily in the singing of "extras," such as hymns. And Merbecke is the best beginning, it is "good and sturdy" and is "the only music which can fairly lay claim to be well known throughout the Anglican Communion"; it has fine broad melodies, it is quickly learnt or relearnt."

Merbecke, therefore, should be learnt by the choir *and* the congregation (or some other simple modern setting), so that it is really known. We like Mr. Arnold's suggestion that parishes should actually try singing the Eucharist *without any organ*. The simple beauty of it, he writes, will surprise many.

But we cannot here repeat all the sound advice and common sense of this admirable little pamphlet. Let the reader buy it and study and *act on it*.

For the Parish Communion is steadily growing in popularity and of its very nature it demands music that is congregational *and* liturgical. Here is at least one pamphlet giving us simply what we most need to know, or if we have heard it before, repeating to us what can never be repeated too often.

CORRESPONDENCE.

To the Editor of the *English Catholic*.

THE CHURCH OF FINLAND.

SIR,—To have insisted on the reconsecration of every Finnish bishop and the reordination of every Finnish priest would have put an end to any possible entente with the Church of Finland, now or in the future. As far as I know, there is no case in all Church history of a church which consented to the reordination of all its ministers. Of course the restoration of valid orders in Finland will take a long time : what is important is that it has already been begun, and is likely to continue. We did make a pretty firm stand for the principle of valid orders : I wish the promoters of the South India proposals and other schemes had been as firm as we were ! As to the law permitting a dean to ordain, we asked for its repeal, but, as our report shows, we were told that the constitutional difficulties of repealing it are at present insuperable. The three bishops who were members of the Finnish delegation were quite willing to get rid of it, and told us that it would never be used by them.

The opinions of Archbishop Söderblöm (who was a Swede, not a Finn) have no more to do with the issue than those of more than one Anglican archbishop on this subject, which Mr. Borough and I would indignantly repudiate as the teaching of the Anglican Churches ! It is certain that no German Lutheran pastor has ever held office in the Swedish or the Finnish Church, and very unlikely that one is likely to, hereafter. And our proposed relations with the Church of Finland are the same as those which we have had with the Church of Sweden for fifteen years, without any great harm being done !

However, the proposals of the Commission have now been accepted by the Provincial Synod of Canterbury, as well as York. We must now take care that the influence of the English Church in Finland is thoroughly Catholic : there is some danger that Anglican relations with the Church of Finland may be left to the Evangelicals. It is not criticism or patronage that our Finnish brethren require from us, but sympathy and affection : they are in our front line against Communism, and we must help them to make that front line as effective as possible.

Yours faithfully,
C. B. Moss.

COOKSON'S COMPANION.

SIR,—The very interesting articles upon this 18th Century publication are of great value, and in criticizing one small point I must be taken to approve everything else they contain. This one exception is as to the practice of saying a Last Collect before the Blessing.

The author says there is nothing to warrant it from the rubrics, but he seems to have overlooked the Ordination Services. At the Ordering of Deacons a rubric runs " The Communion ended, after *the* last Collect, and *immediately before the Benediction*, shall be said these Collects following." At the Ordering of Priests it is practically the same, while at the Consecration of Bishops there is the variant " And *for* the last Collect, immediately before the Benediction, shall be said these Prayers." This seems to assume the prevalence and legitimacy of saying a Last Collect immediately before the Blessing on other occasions, and I feel there is good reason for making a point of doing so.

1. The provision of six " Last Collects " " to be said after the Offertory, when there is no Communion," and the rubric following them, ordering a Pro-Communion Service, Altar Prayers, or Dry Mass, on all Holy Days (if there be no Communion), is surely not introducing a new feature that does not occur in the full service, but merely prescribing how much shall be left out when there is no Consecration and Communion—to wit, all but the ante-Communion and the tail-end of the post-Communion.

It is important that this Pro-Communion Service should be as much like the full Mass as can be, and I therefore urge the use of a Last Collect at all Masses in this place.

2. Members of the Anglican Society are pledged to repudiate a Last Gospel. It may be useful to have some kind of legitimate substitute—*e.g.* " Do you say the Last Gospel ?"—retort " Do *you* say the Last Collect ?"

Yours, etc.
R. F. BOROUGH.

[I should like to thank Mr. Borough and also another correspondent who wrote to call my attention to these rubrics in the Ordination services.

These rubrics were originally written for the 1549 book so that the " last collect " must refer to the prayer of Thanksgiving which came just before the Blessing. When the Gloria was moved to its present position in 1552 these rubrics were not altered. The words *for the last collect* in the Consecration of Bishops dates from 1662 and so no doubt shows that the custom of using a last collect after the Gloria was then fairly general.—E.G.B.]

Note taken from Glossary of Ecclesiastical Terms (p. 110.)

Lake : Officium Eucharisticum (27th ed. 1724, p. 66) " Observe the Priest then breaking the bread ; and remember how Christ's Blessed Body was torne with Nails upon the Cross : Observe him pouring out the Wine ; and remember how His Precious Blood was spilt likewise."

Atchley and Wyatt comment :—It is difficult to distinguish between gazing at the elements during their consecration, and gazing at them immediately after it, which has been considered to be contrary to the principles of the Reformation. It is not easy to understand the difference between gazing at the elevated Host and gazing at the other mimetic acts of the priest ; nor why it should stop there.

This appears to have been copied out verbatim by Cookson. It would be interesting to see if other passages come from Lake as well.

L.B.T.

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